



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

as we have it is only a product of individual wills. Any point of view which does not square with pure and simple individualism is, for him, either socialism or "socialistic." Now, one does not have to be a socialist in order to hold that society is more than the sum of the individuals composing it, or to hold that personal desires, thoughts, and motives give us only a partial insight into the formation and reformation of society. Dr. Hubbard's initial mysticism about the forces which destroy or build civilization is, indeed, a cloak which (unrealized by him) conceals a definite dogmatic position as to exactly what *does* control the situation. Over against his claim that limitation of the birth-rate is one of the individualistic devices which "make" our present world what it is, and "cause" the problem now pressing for solution, we would put the opposite thesis that the phenomenon is a by-product of institutional maladjustments, and will disappear when these evils are corrected. In like manner, we would oppose his reiterated assertion that, from the purely rational point of view, children are an encumbrance which nobody would desire (chaps. vi and vii).

It is not strange that a writer of Dr. Hubbard's persuasion should appeal to an "ultra-rational" theology on behalf of the integrity of existing property rights, as our sole guaranty of the "stability of civilization," and as our one defense against "the fate of empires." He is against the English "death duties" as a frontal attack upon the family institution (p. 98); and he advocates limitation of suffrage to the parents of legitimate children (p. 99). This book is an advance on Kidd's terminology without avoiding the vice of Kidd's method. Since the author has given us theology in terms of sociology we may be pardoned for suggesting that *The Fate of Empires* will be especially relished by bishops who voted against the Lloyd-George budget and the limitation of the Peers' veto.

LOUIS WALLIS

CHICAGO, ILLINOIS

BRIEF MENTION

OLD TESTAMENT

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt von Hugo Gressmann, Hermann Gunkel, et al. Lieferungen 21-24. Göttingen: Vandenhoeck u. Ruprecht, 1912-13. 320 pages. M. 4.

In the first of these four parts, Haller completes Nehemiah and Ezra, gives a general introduction to the Priestly Code and document which he regards as Ezra's law, translates Joel and Habakkuk with accompanying notes, and makes a start

upon Zech., chaps. 9-14. All this is part of the literature of Judaism. In Parts 22 and 24, Gressman takes up the story of Israel in the desert at the episode of the feeding upon the quails and follows Israel into Canaan, leaving the story at Judg., chap. 15. In Part 23, Hans Schmidt presents the texts representing the work of Isaiah and Micah and begins upon the text of Zephaniah. The great merit of this work as a whole is that it arranges all its materials in a chronological order, so that the words of the prophets are read in the light of the historical occasions to which they were addressed. The attitude of all the contributors toward messianic and eschatological materials is much more generous to the early prophets than that of most recent commentators.

NEW TESTAMENT AND PATRISTICS

BLAKISTON, ALBAN. *John the Baptist and His Relation to Jesus. With Some Account of His Following.* London: Bennett, 1912. 273 pages. 6s. net.

Altogether too little is known about the history of John the Baptist. Furthermore, there are various hints in the New Testament to the effect that his movement survived his death and exerted a more important influence in subsequent times than has commonly been supposed. Any attempt to get behind the authorities and reconstruct a history of John's career is commendable. But this undertaking is constantly attended by the danger of filling in lacunae from one's imagination. Blakiston has not escaped this temptation. As he reads the story of John's life, the Baptist at first preached the coming of Messiah without knowing what individual was to do the Messiah's work, but on seeing Jesus he became immediately convinced that the latter was the coming one. This recognition by John was in turn the cause of Jesus' belief in his own messiahship, but Jesus' mode of procedure was a disappointment to the Baptist and soon he came to doubt the accuracy of his earlier judgment. Then he began to preach anew lest Jesus should not be the real Messiah, and men should not be prepared for that great personage who was yet to come. Still John did not lose all confidence in Jesus and endeavored to force matters to an issue by definitely engaging in propaganda of a political nature, thus hoping to make Jesus claim official recognition. In the course of this work John incurred the displeasure of Antipas by endeavoring to persuade the latter, or to terrify him, into abdicating his throne in favor of the Messiah. The result was John's imprisonment and death. To Jesus the event came as a crushing blow, but the disciples of John continued to harbor the error which their Master had propagated, viz., a failure to understand the real character of Jesus' messiahship. Needless to say, the above reconstruction of the history cannot be fully substantiated by historical data.

FLETCHER, M. S. *The Psychology of the New Testament.* London: Hodder & Stoughton, 1912. xii+332 pages. \$1.50.

The purpose of this work is to interpret the New Testament writers' psychological language in modern terminology. With this end in view an effort is first made to determine the meaning of the words "soul," "spirit," "heart," and "flesh." Then follows a study of the psychological experience of the early Christians. If the reader at this point expects a genetic investigation of the mental life of the first believers, he will be disappointed. The author's primary interest is in New Testament theology; so that his psychological investigations center about such topics as Jesus' sinlessness and unbroken communion with God, his teaching regarding God's fatherhood and